



World's Work



WHA
ARE THESE TWO
OLIVE TREES ETC
EXCH 4.11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES --
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11.3 4.

R.M. SOMMerville
EDITOR & PROPRIETOR
NEW YORK

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1905.

8.

QUESTIONS OF THE HOUR.

THE POWER OF THE GOSPEL OF CHRIST.

REV. G. W. BENN, STAUNTON, ILL.

Romans i, 16: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." This verse is the theme of the Epistle of Paul to the Romans. The Epistle to the Romans is generally esteemed to be the most important of the writings of Paul; and it holds a very high place among all the books inspired of God. We see at a glance, then, how significant this verse is. It may be said to be the central point around which Paul constructs the grand scheme of his whole teaching. For it contains his definition of the gospel—its nature, scope and power. And it shows us the spirit by which Paul was actuated as a minister of Jesus Christ, and through which he was made such an eminent servant of the King. It was called forth by the thought of his approaching visit to Rome. It was natural, as the prospect of visiting that great city presented itself to his mind, that there should arise before him certain great considerations.

Rome was then in the zenith of her power as the mistress of the world. Her solitary grandeur was indeed imposing. She was the imperial city, the magnificent capital of the greatest empire the world had ever seen. Within her gates was most

of the world's wealth, power and culture. To her flowed the vast tides of the world's commerce. From her went forth her deputies to rule the world's kingdoms. Her power seemed limitless; her glory to be without end. But more than this, she was the center of the world's wickedness, the stronghold of idolatry and of crime. She had already entered upon that career of iniquity that was ultimately to be her ruin. Crime and vice were rampant on every side. A Nero and Caligula on the throne, licentiousness and immorality among the people, the home destroyed, the family broken, religion a mockery and a name.

Such was the condition of affairs which confronted the great apostle. It was his purpose to visit that renowned city. It was his hope to proclaim there, within those sinful walls, a gospel from the living God, a gospel which should overcome that mighty power, which should drive out that awful sin, and which should give, instead of that terrible darkness, the light of the glory of God. And he did not blanch or quail as he undertook that tremendous task. There never was a courage more bold and audacious, and yet at the same time more calm and reasonable than his. There is no thought of turning back or of wavering with him, but instead he writes in words simple but grand, "So as much as in me is, I am ready to preach the gospel to you that are at Rome

also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." And in this grand statement of his faith, he has given us by the inspiration of God a statement which applies to all Christians and to all times. For the reasons why Paul was not ashamed of his Master are the reasons which should influence all the followers of the Lord Jesus till the end of time.

Let us consider, therefore, for our practical benefit and growth in grace **the Reasons** why we should not be ashamed of the gospel of Christ.

First, we observe that we should not be ashamed of the gospel because **It is Divine Power**—"the power of God." Rome worshipped power. It was to her the chief thing to be desired in life. She sought power for herself above all else, and she respected power, and only power, in others. It was that which commended a thing to her more than any other consideration. Paul, therefore, with his usual wisdom and his usual sagacity, in writing to a place that was so powerful in itself, and that above all things sought power, placed first of all this point, that he was not ashamed of the gospel because it was powerful. Yea, not only is it powerful, but it is itself the power of God. He is not content to apply an adjective to it, no matter how strong, but he says *it is power*.

From whence, you may ask, did the Apostle derive his lofty assurance of the power of the gospel of Christ? What was there to make him think that it could overcome the power of Rome?

For answer we need only go back in his own past experience, to that wondrous scene on the road to Damascus, when he, "breathing out threatenings and slaughter" against the disciples of Christ, was suddenly blinded by "the light from heaven,

which shone round about him, and was made to tremble in his astonishment before the power of the Lord." And we need only remember how, when that same power was communicated to him, he became the great Apostle and one of the great founders of the Church, and went from place to place doing a mighty work and many mighty deeds in the service of his King. And we need only remember, too, the wondrous transformation in the lives of others he had seen accomplished through this same power of the Cross; how that in Antioch and Corinth and Ephesus, and all the great centers of the East the truth had prevailed, and many had been brought from the darkness of sin into the glorious liberty of the children of God.

But we must go back even further than all this. There was one other thing which more than all things else gave to Paul his perception of the power of the gospel. It was the fact that it is, as he states it, the power of God—not of men or of nations, but of the Creator and Governor of men and of nations, of Him who is Lord of all. Its power is not human, but Divine.

And, having this fact in mind, we see at once the reason of the undaunted courage of Paul. We perceive why he was not ashamed to preach the gospel at Rome or anywhere upon earth, and we realize how he foresaw that his gospel would prevail over all the might of men and of nations, and would ultimately rule the world. For he knew by his own past experience, that the power which should accomplish these mighty works was not that of Paul the prisoner, but that of the Lord of Hosts. And he realized that the cause is His "to Whom all power belongeth in Heaven and in earth," and Who "is the strength and power of those who trust in Him." And, so, having this blessed assurance, he was strong in the Lord and in the power

of His might. And we know that the calm courage of the great Apostle was not misplaced. The gospel which he proclaimed was power. It did overcome the power of Rome. Within three centuries, upon the very throne from which the bloodthirsty Nero persecuted unto death the followers of the Lord Jesus, there sat a Christian Emperor, bowing in allegiance before the power of the Cross. And in that very Rome to-day the bloody Nero is but a despised memory; the martyred Apostle is known of all men.

There is nothing in history more majestic than the march of Christianity from the place of its origin across the nations and down the centuries to a world-wide dominion. It was at first confined to Palestine, but it did not stay there, and it was not meant to stay there. It possessed itself first of the Roman world around it. Then it met and won the rising nations of mediæval Europe, and filled the continent with its light. Then it passed to the New World, to found here one of its greatest strongholds. And to-day Christian America and Christian Europe join hands in the purpose to carry the gospel to every continent and nation and island of the earth.

And to what does this marvelous history, this wonderful spread of the gospel, bear testimony but to the glorious fact that it is the power of God. Only that which is from above could work so mightily on earth. And surely we should not be ashamed of the gospel that is so manifestly the power of God.

In the second place we observe that we should not be ashamed of the gospel because **It is Saving Power**—"the power of God unto salvation."

We have seen that Paul was not ashamed of the gospel because of its power. And that he glorified it first of all because it is Divine power—the power

of the living God. 'This second reason why he was not ashamed of the gospel we will find to be connected with the end or purpose for which God gave that power—the salvation of men. It is saving power. And when we have said that, we come at once to that which is the great heart or center of the gospel message, that which is at the same time its distinguished characteristic, and its chief glory—that it is to save men. This, above all else, is that which distinguishes it from all other religions and marks it as truly Divine.

Its chief end is salvation, and its great purpose to rescue men from their sins and to grant unto them everlasting life.

The gospel of Christ does not view man merely as a subject to be instructed, or as a seeker after truth to be enlightened, but it does regard him as a slave of sin, from whom the shackles must be stricken and the chains torn away. Mankind is, as it were, at the bottom of an abyss. The gospel of Christ is the power from above which raises it out of the depths to which it has fallen and places it upon the eternal shore. It is the mighty arm of God rescuing the world from perdition, and giving to it the hope of glory. Or, to put it in another way, it is the golden chain which God lets down to earth to draw men up to heaven.

That was the message which he was ready to preach at Rome or anywhere upon earth. And that was why he was not ashamed. For need any one be ashamed to be the instrument of such a force as this? Rather, like Paul, he should glory in the Cross of our Lord Jesus Christ, and rejoice that grace is given to preach among men the unsearchable riches of Christ.

This gospel that Paul preached was a message that was especially needed at Rome. It was needed in all the pagan world. For centuries men had been ex-

erting all the powers of intellect, and exhausting all the resources of philosophy in order to solve the mystery of life—to tell whence man had come, and whither he was going, and what should be his chief end while traveling through this earthly vale. But in vain. The speculations of men were powerless to give either happiness or the life or hope for the life that is to come. And it was a message that was needed even by God's chosen people. For they had been striving to find life eternal in works of their own, and in perfect obedience to the deeds of the law. Paul himself once had been most zealous to reach that desired goal. But then there had come to him the wondrous vision, and he had learned by a revelation from the Most High God that the hope of man lies not in himself or in any work that he can do, but in Jesus Christ, the Saviour, and in the complete salvation that He has wrought for sinful men. And having experienced this truth for himself, he was eager to tell it to others, and to proclaim to all the fact "that there is now no condemnation to them which are in Christ Jesus," but that to all those who trust in Him, He will give grace and glory. And so, instead of being ashamed of the gospel, it was that in which he took the greatest pride. For was it not the Evangel, the glad tidings of good things, of salvation through a Divine Redeemer, who Himself bore our sins in His own body on the tree? And through Him, was he not able to promise unto all believers, the highest attainment of blessedness and of happiness in this life, and full store of joys and everlasting pleasures in the life that is to come? Is it any wonder that Paul called it "the glorious gospel of the blessed God"?

And let us remember that this great fact about the gospel of which Paul was not ashamed is still its chief glory to-day

—that it is the power of God unto salvation. It has lost none of its wondrous potency during all these years. It still has power to save men from their sins, to cleanse them from the guilt of sin, and to rescue them from the power of sin. And it still has power to transform the lives of men, to change lives of impurity and evil into lives of holiness and virtue, to make those who follow the Master more and more like Him, "until they appear with Him in glory." And thanks be to God, that wondrous power is being exercised among men to-day. On every hand are being performed in human hearts miracles of grace that far transcend the power of man, and that cause the angels in heaven to shout for joy. By the grace of God, Christ, the hope of glory, is being formed in many a soul.

The revelation of God in Jesus Christ is the greatest power that ever influenced the race of men. Above all other influences, it controls the human heart, fills it with faith, inspires it with hope, and ennobles it with love. The history of the past is made luminous by the memorials of what has been done in the souls of men by the power of the gospel of Christ. The record of the present is brightened by the workings of that same power in the lives of men and of nations. And the prospect of the future is made glorious by the knowledge that through this wondrous power all the ends of the earth shall see the salvation of our God. And surely we should not be ashamed of a gospel so grand and glorious as this.

In the third place we observe that we should not be ashamed of the gospel, because **It is free and impartial Power**, "The power of God unto salvation, to every one that believeth—to the Jew first and also to the Greek." It is one of the chief glories of the gospel dispensation that it broke down the barriers between

all races and classes of men, that in it "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Seythian, bond nor free, but Christ is all in all." The old wall of partition between Jew and Gentile was removed, and instead of it there was given the sublime conception of the unity of mankind, a race unified and glorified through Christ Jesus. The brotherhood of man and the fatherhood of God is a conception which owes its origin to the Christian religion, and which will be truly consummated only when Christ shall be acknowledged as Lord of all.

The power of the gospel of Christ extends to all classes of men upon the face of the earth—to all times, to all ages and all circumstances. It is not limited by race nor clime. Rich and poor, old and young, learned and unlearned, all come within its sway. It saves the millionaire in his palace, the drunkard in the gutter, the prisoner in his dungeon, the prince upon his throne. There is no soul, and no people to whom Christ does not bring an infinite blessing. We hear no other voice in all the tide of time saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." But for nineteen centuries countless souls of every name and clime have brought their burdens and their sins to Jesus Christ, and have found rest for their souls. And today the weary and sorrowful in every land are coming to His feet and finding rest and peace. God doth make effectual to all those who believe upon His Son the power of the gospel of Christ.

But there is one condition—the great condition—**faith**. He to whom the gospel will become the power of God unto salvation must believe upon the Saviour of the world. He must receive the Lord Jesus Christ by faith, and rest upon Him alone for salvation. He must give his

own soul unto the keeping of Him who is the great Shepherd and Bishop of souls. And then we know "that whosoever believeth on Him shall not perish, but have everlasting life," and that "whosoever will, may take of the water of life freely." And surely we should not be ashamed of a gospel so full and free as this.

Now we have examined, one by one, the reasons which Paul himself here gives why we should not be ashamed of the gospel:

Because it is **Divine Power**—"the power of God."

Because it is **saving Power**—"unto salvation."

Because it is **free and impartial**—"to every one that believeth."

And let us not forget that the gospel is power to-day, that it is still the power of God, and that by its power it is dominating the lives of men and of nations, and shaping the course of the world. A few years ago one of the world's leading statesmen, the Prime Minister of Great Britain, said that the nations of the earth were composed of two great classes, the living nations and the dying nations—those sinking into decay, and those manifesting a growing power. And that is true. But he should have added that the living nations are the Christian nations, those which most nearly accept the teachings of Christ. And he might have added that these are now the foremost nations of the globe, and are destined to be the rulers of the world. For we know, not only by the history of the past, but also by the glorious promise of the Word of God that this mighty power of the gospel will grow and extend still further and further over both men and nations till in the wonder-working providence of our God "all the earth shall bow down before the power of the Lord," and He "who is

worthy to receive all glory and honor and power," shall take unto Himself His great power and reign. And surely we should not be ashamed of a gospel that is so manifestly the power of God.

These words, of course, apply first of all to the ministers of Jesus Christ, those whom He has sent forth to be His messengers. And the lesson for them is as plain as it is important: that in preaching this gospel, "to which they have been called by an holy calling," they are not to be ashamed of the testimony of our Lord, but are to proclaim it with all boldness, whether men will hear or forbear. Doubtless they will often be confronted by the might of power. Many times they will be east down by the wickedness of sin; but, whether speaking to the humblest believer or preaching the Word to kings, in all circumstances, like Paul, they are not to be ashamed of the gospel, but to remember that it is the power of God unto salvation to every one that believeth.

But this text has also a very important meaning for all the people of God. It bears vitally upon their daily walk and conversation. There is oftentimes a great

tendency to be ashamed of the gospel of Christ. It may not be manifested openly or in words; rather, it may be indicated by the very absence of such an open profession. But great dishonor is often done to our Lord by the want of courage on the part of His professed followers. There is need of the spirit of Paul. Let us remember the example of that devoted servant of Christ. It was manifested not only in writing to Rome, but it was displayed there in abundant measure—yes, even when in prison and chains.

Let us put alongside of this grand declaration which we have in the words of our text, that other noble statement which he made when a prisoner at Rome, and drawing near to the end of his days: "Nevertheless, I am not ashamed," he says, "for I know whom I have believed, and am persuaded that He is able to keep that which I committed unto him against that day." And let us remember that when that day shall come, there is laid up not only for Paul, but for all who have not been ashamed of the gospel, a crown which fadeth not away.



The Bureau of Missions Bulletin for June has this to say about missionary deficits:

The Church Missionary Society, with an income (1904-1905) of \$1,643,582, reports a deficit of \$220,029. The London Missionary Society reports an income of \$864,835, and a deficit of \$129,843. The Berlin Missionary Society is nearly \$125,000 in debt. The Presbyterian Board (North) spent about \$4,000 more than it received. The Paris Missionary Society is about \$30,000 in arrears. These deficits arise not so much from falling off in interest in the missionary enterprise as from the tremendous pressure upon missionary societies caused by their success in getting a hearing. It is easy to say, as to a man who lives beyond his income: "Cut down your scale of expense." But pagan peoples are demanding teachers. How can one say to them, "Fry in your own fat; we have to attend to our balance sheet!" As the Secretary of the Paris Missionary Society says "Mission means a sending. What becomes of the Missionary Society which ceases to send?" The fact is that we have occasion to meditate upon the truth that Christians belong to a growing body. The Kingdom is being established, and Christians cannot escape responsibility to God for meeting the expense of it. This is the Christian's burden. To bear this burden is a duty springing from profession to follow Jesus Christ.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—The following letter of June 13, from Rev. Jas. S. Stewart, gives a very encouraging story of the work in this field:

We take pleasure in giving the readers of *OLIVE TREES* an account of some recent events in our field. First of all, our annual communion at Tartous. The writer set out for that station May 17, in company with Farah, our teacher at Gunaimia. We slept the first night at the Khan at Banias, and the next afternoon arrived at Tartous. We found the families of teachers Yakob Juraidiny and Khalil Akkari and Brother Yakob Tamy well and prospering. The writer preached each evening and twice on the Sabbath. The teacher from Melkah arrived with his family on Saturday. The meetings were well attended. There was a very full Sabbath school, and the lesson, Jesus before Pilate, a very good preparation for the solemn services that followed. There were in all thirteen native communicants, and we had a very refreshing season of communion with the Lord and with one another. There was present a converted Maronite from a neighboring village, who had joined the U. P. Church in Egypt a few years ago. If he decides not to return to Egypt we expect him to unite with us. His name, by the way, is Joseph.

We examined the various classes of boys and girls in the day school, and were well pleased with their progress and interest. The report for May shows an average attendance of 104, and 109 for the Sabbath school—the largest we have ever had.

On Tuesday we visited the village of Melkah, and examined the boys and girls

to the number of thirty-four in the N. T. and Psalms and catechisms, as well as the Primer and various reading books. The teacher has at a good deal of expense and trouble bought a lot and erected a house of two rooms for a dwelling and a place of meeting. He has done this at his own expense, but the Mission has loaned him a few dollars without interest. The Mission should own the building, so as to avoid trouble in the future. It is much more difficult to rent a house there than at Tartous.

There is prospect of a number of converts in the near future. May the Lord in His mercy visit them! We had not been able to resist these out-stations for about a year past, and the brethren were very loth to let us come away. One of them writes since, "Would that you could come to us every three or four months, for we were very sorry at your departure, and felt that we had lost something of great importance to us." We reached home May 25. The next Sabbath was our preparation day in Latakia. Rev. C. A. Dodds came on to assist us, and did nobly. The brethren were all glad to see him back again. The writer preached Wednesday evening, May 31, and led the weekly prayer meeting on Thursday evening. Mr. Dodds preached on Friday, Saturday and Sabbath, and led the meeting for prayer in the evening, while the writer preached in the afternoon of the Sabbath. There were about seventy native communicants. Only one new member was admitted, but there were a large number of boys and girls present for examination, and we hope to receive them in due time. A number of the brethren were

present from Bahamra and Jendairia. Licentiate Salim Saleh and his family have sailed for America. The evangelist and Bible reader Ishak Shema has resigned, and expects to return to his old home at Hums. He cannot stand the work any longer, and hopes to get benefit from a cooler climate. His period of active labor seems to be about over. May the Lord reward him.

The schools in Latakia are hard at work reviewing for examinations, and preparing for Commencement day. They will be closed by the first of July this year. After that we hope to visit the out-stations that remain. We have heard nothing yet from the meeting of Synod, but it will not be long now, we hope.

All are in good health at this writing.



Special attention is called to what Mrs. Jas. S. Stewart, writing June 15, has to say about the reading room in Latakia:

I wish to acknowledge in OLIVE TREES these recently received sums for the boys' reading room: \$39.25 from the students of Geneva College, per Jos. B. C. Mackie, Chairman; \$25 from the Y. L. M. S., Parnassus Congregation, per Miss L. Ethel Boyd, Treasurer; \$5 from Y. W. M. S., Slippery Rock Congregation, per Edith Young, Treasurer.

I am very thankful and grateful for these timely gifts. Our reading room can begin to hold up its head once more. It had begun to look quite ashamed of itself. Reading matter was quite scarce, and no new books for a long time. One hated to give up a good thing once started. It is so hard to start again. Now we shall have something new and fresh.

We have over 300 books in the case. These were bought with money donated by Mrs. Hugh O'Neill and the Millers Run Congregation, and the Second New York Y. P. S. C. E. Smaller donations

have been used for paper and magazine subscriptions, wages of librarian and all other expenses. It is the only thing of the kind in this town of 20,000 inhabitants. You may well ask, What is it among so many? It does not take a steady comer long to devour all the books, so they soon miss the fresh literature and cease to come. Then they are found sitting in the Casino or smaller coffee shops. We are powerless to fight these without putting something better in their place. If it were in a more public place, it would be used far more than it is. As it is, a certain class of young men and old men frequent it regularly.

I am very thankful for even the smallest donations. I think the reading room a good thing in its place, and just the right thing for our boys and teachers.

We have all the commentaries that are in Arabic print, and they are in constant use by our teachers and larger boys. I learned the other day that the teachers from the Russian school were coming and reading them when they had to explain a portion of Scripture at their morning prayers. Last week one of their teachers wanted to take a commentary home with him, but the librarian objected and came up to ask me about it. I asked why he could not sit in the room and read. He said he wanted it for his sister, who had to explain the text at the girls' school the next morning. When he could not get the book to take away, he sat down and copied what he wanted on the chapter.

We have to be very careful about giving out books, as they often never come back, and we would soon have no books. Arabic books, especially commentaries, are very expensive. There are large Bibles on the table, and those who drop in Sabbath day do not find anything else to read. Thanking you again for keeping up the good work, and asking your prayer

that it may be blessed to many, I remain yours sincerely,

M. E. STEWART.

Mersina, Asia Minor.—The following statement from this field, under date of June 20, is full of information that should at once encourage and call forth the prayers of the Church:

I have not visited either Tarsus or Adana since coming from America, and I can therefore only report what I hear from others. Mr. Dodds is in Guzne at present, but he very kindly sends me an account of his last visit to Adana, which I will give in his own words:

“On June 2 I went to Adana and saw the Bible reader Hanna Bessma, and our Brother Butrus Sirtuk, who is a tailor. All the other brethren were out of town, working in the villages. I saw the family of Hanna Bessma and M. Ibrahim’s mother, as well as quite a number of friends—Fellahin—and others who are not members of our Church. Every one spoke well of Hanna and his work, and said that the attendance at the religious meetings had been very good, but that it would fall off at this season of the year, when all the people leave Adana to work in the villages. Hanna gave me some interesting accounts of some of his conversations with inquirers. He presented me with two pounds—which is more than his month’s wages—to be used in the work. He told me that he was thinking of buying himself a donkey and visiting the brethren in the different places of work through the summer. By this means he hoped to be able to reach not only them, but their companions. I had engaged a house in Adana some two months before, which had seemed to me particularly well located for our work. The owner is a wealthy Fellah, who was very well disposed toward us, and very

much pleased to let us have his house at a much lower rent than he had refused from other would-be renters. I had paid him ten pounds down to secure the bargain. But shortly after he sent me word to Mersina that the Government had forbidden him to let us have his house, and had notified him to refund us the money that had been paid him, as he could not by any means be permitted to rent to us. So I wrote to Hanna Bessma, asking him to receive the money as my agent. The Fellah returned the money with profuse apologies, saying that he was thoroughly ashamed of having to break his bargain, and that he hoped I would excuse him, as it was against his own will, and trusted that by the time the fall season for renting came round he might still be able to let us have his house. Naturally I was somewhat perplexed at what had occurred, and wondered how the Government had so soon obtained all the particulars of our transaction. But during the above-mentioned visit to Adana, Hanna informed me that he had found out the explanation of the business. The neighborhood in which the house is located is largely Catholic, and some of these Catholics went to the owner of the house, and asked him not to let it to us, as the transaction would be very injurious to them. But the owner told them that our work was of such a character that it could not be other than beneficial to them, and every one else, and he was much pleased that we had taken the house, and would on no consideration go back on his bargain. Failing in this attempt, the next step of the Catholics was to inform the Assistant Governor, who is also a Catholic, and to explain to him how great an injury it would be to their sect if we possessed that house. The Assistant Governor accordingly informed the Superintendent of Public Instruction, and convinced him that his duty

as a public official was to prevent us from opening a work in that neighborhood.

"While I was in Adana I hired a carriage, and in company with Hanna, went to inspect the work of Suleiman and Zahra, our Bible readers in the Auba. All that I heard and saw there was of a gratifying nature. I make special mention of the fact that, although my visit was unannounced and unexpected, I found Zahra as clean and tidy as the most fastidious taste could wish. I learned that in addition to her opportunities for reading to the women, she is also sometimes able to get some boys together to hear Bible stories.

"Before I went out to the Auba, while I was visiting Butrus Sirtuk in his shop in Adana, he told me that he had frequent visits from Suleiman, and thought very highly of him. His conversation and his manner, he said, were such as to inspire confidence in his sincerity."

Either Mr. Dodds or M. Makhiel Luttoof went weekly to Tarsus with but few exceptions all winter until last week. Although there was much to discourage in connection with the work in that city, many who never attended our services before began to come, and the audiences were in no wise diminished by the defection of former members.

The school was well attended, a number of the pupils being Fellahin. Mr. Dodds was always pleased with the work done by those in charge. One of the teachers from the Mersina boys' school has gone there for the summer and will have charge of the services.

Mr. Luttoof will take his family to Tarsus in the fall. Mr. Dodds needs his help in Guzne, where they now are for the summer.

Almost every letter from Mersina tells something of the work here, so I need hardly go into a detailed account of it.

After this week, there will be but one teacher to have charge of the Sabbath and Wednesday services, and very few other Church members to assist. A man whose little girl has been in school here for three years, and who united with the Church at the last communion, conducted the prayer meeting last Wednesday and made some commendable remarks. He is a man who can read and has a fair amount of intelligence, with a desire to improve. He has a grocery shop and seems to live right. His wife attends regularly, and we hope that she, too, may be persuaded to join with her husband. She is learning to read.

The Bible woman seems to be doing good work. She used to be a teacher in the schools, but has been married for many years, and only recently has she been able to leave her family to do this sort of work. She is very good at the sort of needlework the Fellahin like, and in some places she collects a number of girls, and while teaching them to work, she tells them Bible stories.

To say that the schools have been examined and closed gives no idea of the labor connected therewith.

The examinations begin at 9 o'clock, at the close of the usual half hour of devotional exercises, continuing, with the exception of a fifteen-minute recess, until noon. Then again from 1:30 to 5:30, broken only by the short intermission.

After having listened to these examinations for two or three days, with more or less sympathy, anxiety and in some cases with vexation, one grows weary; but after six or seven days of it, we begin to think that perhaps we are even nervous.

The systematic dividing up of the smaller pupils into graded classes, assigned to the older ones for special instruction in Bible stories and obliging them to reproduce the same, has resulted

in an increased ability to impart, with intelligence, what they know.

Both instructors and instructed are benefited in a special way. The evidence of Bible knowledge, among both day pupils and boarders did much to offset any annoyance felt with the lack in some other studies.

The stories connected with the Sabbath school lessons are well known to even the smallest pupils. I heard a little Fellaha girl remark the day before she returned to her village, "I am going to tell these stories over and over and over again to the villagers until they enter their minds. They don't understand anything." I hope there will be several little missionaries at work this summer. Several girls are trying to teach some grown people to read.

Examinations over, the thorough cleaning of the establishments follows, and then putting away of clothes, bed-clothes, cooking utensils, books, etc., etc.

My letter has grown to a great length, and I will only add that, although there is not the spiritual life among us that we very much desire, we are not discouraged. It is ours to sow the seed in faith and in prayer, looking up and expecting an answer.

Cyprus.—In a personal letter from Rev. Walter McCarroll, dated June 15, he reports that his brother, Dr. Calvin McCarroll, "is ill with typhoid fever, and is now in Nicosia hospital." "It is, however," he writes, "a mild case, and if no complication sets in, he should be out in three or four weeks. He has the best care and attention." He also writes, "We expected to summer in Guzne, as Brother Dodds had very kindly offered us a house and furniture; but of course we cannot leave at the present time. Perhaps we may get away for a while in August. The health of my own family is excellent,

Mrs. McCarroll being much stronger than in the winter."

Tak Hing, China. —A personal letter from Dr. Kate McBurney to Mr. Henry O'Neill, Chairman of the Foreign Board, dated May 3, contains an item which OLIVE TREES has permission to publish:

There is a village two days' journey from here, called Che Chai. The oldest inhabitant is a woman over ninety years old. She has two sons, both over seventy years old. These have twelve children, mostly sons, several of whom are married, and some of them have children old enough to be married. You will see there are adults of four generations living. The village is made up of these and their families.

Several years ago one of the third generation went to Wu Chau to get work. There he heard of the true God and believed, and by and by was received into the Church. When he went home his people were greatly offended, and threatened to cast him out. He was inoffensive, but improved every opportunity to talk to them of "the doctrine," and prayed earnestly that God would turn them from their idols to Himself. Some time later one of the fourth generation went to Lo Ting and was converted in the Mission there. Then the two prayed for the others. Over a year ago two of the third generation were working several miles from here, and began coming to church on Sabbath. At the next Communion they confessed Christ and were received. At our Fall Communion two of the third and one of the fourth generation were received. They were very anxious to have Mr. Robb go out to their village and "talk the doctrine" to the others, and said that out of over forty persons only one still worshipped idols, and she was this old mother of them all. She was said to be in com-

munication with devils, a sort of witch, and no doubt made capital of it whenever she could.

Mr. Robb and Dr. Wright went out and were greatly pleased with the people and place. The reception they met with was very different from that of the heathen Chinese. The people were very anxious to hear the gospel, and gave the preacher an attentive hearing. He was there only one night, when they held a meeting and had worship, and then Mr. Robb talked to them, explaining "the doctrine" and answering questions far into the night. One of the old men said he would like to come over and stay a few weeks to study and learn more. Mr. Robb told him he would be very welcome. So he came and lodged with his sons, furnished his own food, attended worship morning and evening, and finally applied for baptism.

When the old grandfather asked some of the women to go over and teach their women, as they too were very anxious to learn, we thought it impossible to go; but after a while we decided to visit them, and left Tak Hing Chau Monday evening in a boat. It is much further by boat than on foot across the mountains, but as we had to take food and bedding, it was easier to go by the river. We arrived at Liu Tan on Wednesday. It is nine miles from there to Che Chai. We called for two Sedan chairs for four women, and took turns walking and riding. The men walked all the way. We were not so tired as we expected to be, and slept on the hard Chinese bed boards with considerable satisfaction. The village people were not looking for us till Thursday, as the boatmen could not promise to reach Lin Tan early enough on Wednesday to get out there before night. But our welcome was not the less cordial. They were at their usual employments, but all came to see us. As we were the first foreign women

the women had seen, and only a few of the men had yet been at the Mission, we found ourselves objects of great interest.

The daughter who was married and living nine miles away had come home on a visit. She is of the third generation, bright and attractive, and has even learned a few characters, and would be glad to learn to read. Jean and I are not able to do much "talking the doctrine" yet, but can teach the commandments and other verses of Scripture, and can teach the women the characters we already know. So we let the others "talk the doctrine," and we did the easy things. What was our surprise to find that the women and children were already somewhat familiar with the commandments, the Lord's Prayer, "Now I lay me down to sleep," in Chinese, and had a fair idea of first principles. According to Chinese custom, it is not usual for men to teach women, but the Christians had thrown custom to the winds, and had taught them what they could. We were greatly pleased. Mr. Robb led in worship, and we and the women went into the same apartment with the men, which would not pass muster in Chinese circles, but again old custom was ignored.

To our surprise, the old mother of the community was not a wrinkled, withered, hard-visaged, unapproachable old witch, but a well-preserved dear old grandmother, that the whole village of her descendants evidently not only looked up to with respect, but loved her, and so did we as soon as we saw her, and we wished more than ever to see her, the last one of the village, turn from her idols and worship the true God. She was so nice to us that we could almost forget that she was not an American, and even that she was an idolator. We are all fond of one of her grandsons, who was received here more than a year ago, as he gives promise of being a very effective and consecrated

worker, when he has had some training. He shows very plainly that he loves his relatives, and no doubt is a favorite of this grandmother. When he first went home after he was baptized, she was so angry that she beat him with her cane. All prayed for her, and gradually she would listen when they told her about the true God. She is so very dull of hearing that it is difficult to teach her. Very old and never in her life perhaps accustomed to consider anything more weighty than how to appease the devils when they were displeased, it is uphill work trying to get her to understand anything so radically different from her former beliefs. When we were over, Mrs. Wright talked some to her. Then Mr. Robb was sitting in the yard talking to the men. She went out and that gave him a good opportunity of speaking to her, which he was not slow to embrace. When he asked her if she had any sin, she promptly said, "No." He replied that all men were sinners, but she declared she had never sinned, and therefore needed no Saviour. He said, "Grandmother, if you had a son and he would not acknowledge you as his mother, what would you think of him?" "He certainly would have sin," was her ready reply. He then went on to tell her of the loving Heavenly Father's care over her all these long years, and how she did not acknowledge or thank Him for all His great blessings. She seemed to catch his meaning very clearly. Then Ah Sam sat down beside her and tried to teach her to pray. He first talked about it, and then tried to teach her the Lord's Prayer. He tried to have her repeat the first two clauses, but she insisted she could not. By and by one of her grandsons said, "Grandmother, it is because you have allowed the devils to lock your mouth that you cannot say the prayer." Evidently she was given to witty retorts, and often gave answers that

made us all laugh, in spite of ourselves, both Chinese and foreigners. But she had no answer for this, and finally all had the joy of hearing her repeat after Ah Sam, "Our Father, Who art in heaven, hallowed be Thy name." That was a beginning, and we are told that she is gradually becoming more favorable and takes more interest in hearing about the true God. Then we know that every one who believes there is adding prayer to prayer, and that every new one that believes is one more in the circle of her earthly intercessors, and we believe they will soon tell us they have no one in their village who worships idols and devils.

One of the grandfathers of the second generation was received at our Spring Communion last Sabbath. He is a dear old man, so quiet and earnest. We are glad we went, and hope we can arrange to accept their very cordial invitation to go again.

New Hebrides.—In a personal letter written at Kew, Australia, Dr. John G. Paton, the heroic missionary to the New Hebrides, informs us of the death of his wife on the 16th of May, after "nearly three months of severe suffering, borne with much patient resignation, having entrusted all in faith to the dear Lord, without any fear." His description of the closing scene is too pathetic to be paraded before the public. Enough to say that it was a peaceful falling asleep in Jesus.

After referring briefly to the impressive funeral services, he continues: "On the morning of the funeral we had a sorrowful cable from Norfolk Island, informing us of the death of our daughter-in-law, the wife of our son Fred, the missionary at Aula on Malekula, which increases our grief; but she also was a devoted, earnest Christian, loving and serving Jesus."

Speaking of the spiritual work of the missions on the islands, he says, "I praise the Lord that five of our missionaries, who were away on furlough, have returned in improved health. Two are yet absent, and, I fear, are not likely to be able to return, for which I am very sorry; but Jesus gives and takes away as He pleases. And yet He does all things well, though it is often heart-rending to us, especially in our bereavements, when our dearest are laid in the grave. Who would

have thought that Mrs. Paton, who was so active and full of euhrah and mission work, would have been taken away before me? But so God has ordered it, and we hope soon to meet again. To-morrow (May 24) I enter on my eighty-second year, and will not be able to continue work long; but His will be done."

The many friends of Dr. Paton in this country will bear him on their hearts in prayerful sympathy at this hour of sorrow.

AT HOME.

Allegheny, Pa.—Central Board of Missions supplies the following items:

	On hand.	Receipts.	Expenditures.	On hand.
Southern Mission	\$1402.54	\$88.55	\$535.83	\$1017.26
Chinese Mission	580.79	8.60	105.33	484.06
Indian Mission	825.51	354.75	260.83	919.43
Jewish Mission	169.52	25.63	150.00	45.15
Sustentation Mission	4227.68	91.09	4318.77
	Deficit.			Deficit.
Domestic Mission	2773.12	81.25	2741.87

Clerks of Presbyteries should remember that quarterly distribution of Synod appropriations will be made by the Board at its next meeting on the third Wednesday of July. The meeting will be held in the Frick Building, in the office of the Trustees of Synod, 9:30 A. M.

Miss McCartney has been elected Assistant Superintendent of the Southern Mission. All of the old teachers were re-elected except Miss Fleming, who decided to take a school nearer home, and so declined re-election.

J. W. SPROULL.

Morning Sun, Ia.—A tribute of love and respect from the Ladies' Missionary and Aid Society of Morning Sun, Iowa, to the memory of Miss Etta McClure, who entered into rest April 28, 1905: While our hearts are filled with sorrow at the loss of a member greatly beloved, we resolve to bow in submission to the will of Him Who doeth all things well. While ill-health and home cares prevented her from meeting often with us, we know her heart was in the work. We desire to bear

testimony to her Christian character, and to her willing service to the Master. Shall we not by her example be stimulated to follow our Lord more closely, so that when we hear the message, "The Master calleth for thee" we shall be ready? We tender to the bereaved family and friends our loving sympathy.

MRS. NELLIE WILSON,
MRS. W. J. ARMSTRONG,
MISS MARTHA CONNOR,

Committee.

New York.—"An old man and full of years" has passed away. And these years, from his earliest recollection, were spent in the service of God. Born at Newtonards in the North of Ireland more than eighty-five years ago, Thompson O'Neill grew up under the Christian nurturing of a godly parentage, in the fear of the Lord. At an early age he made an open confession of faith in Christ over the consecrated symbols of the Saviour's dying love, and from that hour his life was uniformly consistent with his profession. He came to America in 1850, and after two or three years of residence in the western



part of the State, he returned to New York City, where he became identified, on certificate, with the Second Reformed Presbyterian Church, of which he was, from October, 1854, till the time of his death, a useful and honored member. The esteem in which he was held by the congregation was seen in his election to the eldership in the spring of 1884; and in that responsible office he served faithfully and to the full measure of his ability, till notified at 11 o'clock in the forenoon of Monday, July 3, 1905, that his work on earth was done, and that the King demanded his presence in heaven.

During the closing days of his earthly life, Mr. O'Neill sat or lay a good deal of the time with his eyes closed, as if to shut out everything that might disturb his silent communings with the Saviour. Evidently his mind was set on things above, as became one whose life was hid with Christ in God. When I expressed the hope, on Friday afternoon, that he might have the presence of the Lord Jesus to the end, his answer was, "I hope so." And when the physician asked him on Sabbath evening how he felt, he replied, quietly at first, and then more forcibly, "No abiding place here." How clearly this indicates where his heart was.

One very marked feature in the character of our brother was a love for the word and ordinances of God. When in the city his seat in the church was never empty on the Sabbath, and he was always present at the hour for the opening of the service, devoutly waiting and prepared to worship God in the beauty of holiness, and this was true even after he had passed the four-score. The Bible was a loved companion. He not only consulted it in private and read it with his family, but what he thus learned as to the will of God was so wrought into the texture of his character by prayerful thinking during the busy day, that it swayed his whole life and put on it the stamp of kingliness. It was this that gave him such positive convictions of the truth. Although modestly reluctant to speak on any subject at public gatherings, if any one wished to hear him talk, it was only necessary to hint that the distinctive principles of the Covenant Church were, many of them, traditions received from the fathers, rather than based on Scripture. Then his tongue was loosed, and became as the pen of a forcible writer, while his heart bubbled up with good matter touching the King. He was not ashamed of the

testimony of our Lord, and was ready always and everywhere to defend the claims of the Redeemer to the outspoken allegiance of both Church and State.

Manifestly the great desire of Thompson O'Neill was to exalt Jesus Christ in his own heart and life, and to have Him exalted in the hearts and lives of all men. In all public enterprises for the spread of the truth and the establishment of His Kingdom in the world he took a deep interest. Though not rich in this world's goods, he was rich in faith, often giving, as it seemed to me, far and away beyond his means for missionary and reform purposes, and always casting his offerings into the treasury with a most cheerful spirit. Quiet and undemonstrative, he was known to the outside world only as an honest and industrious man; but to those who were intimately associated with him in family and church relationships he was seen to possess sterling qualities of character.

In the removal of this stamp of man there is much to comfort. I may say of Thompson O'Neill as I once heard a woman say of another elder, on turning from the grave where we had laid him to rest in Bronxville Cemetery: "Well, we know where that man is." It is natural and becoming to weep when loved ones are taken away, but when we can look back over a well-spent life and forward to the blessedness in which the well-spent life issues, there is no reason to be disconsolate. What said the Saviour? "If any man serve Me, let him follow Me, and where I am, there shall My servant be." What was the last petition in His intercessory prayer? "Father, I will that they whom Thou hast given Me be with Me where I am." If we reflect on the state of the redeemed in heaven in contrast with their condition here, we will not fail to see the kindness and wisdom of our

Lord in this last request, and we will be ready to say with Paul, "To depart and be with Christ is far better."

If we know the grace of Christ in truth, our heart's desire will be to be near Him, to see Him as He is, and to be like Him. In reading the Scriptures, in waiting on His ordinances and in pouring out our souls before Him, what we wish above all things is to see Him more clearly and enjoy Him more fully. Here on earth we do not see the Saviour Whom we love, nor are we fully enriched with the treasures of His grace. But in heaven we shall behold His face and be satisfied with His likeness. Into that glory our brother has entered, and if we are alike faithful, we shall after a while follow him into the same glory.

Olathe, Kans.—Report of Secretary and Treasurer of L. M. S. of Olathe, 1904:

Another year has come and gone. Let us pause a little and look back over the past. We have not held as many meetings during the year as usual, for the reason that two meetings were prevented by storms. The attendance has been about the same as in years past.

God has seen fit, in His Providence, to call three of our sisters to come up higher and dwell with Him. We miss these sisters, yet we feel assured that our loss is their eternal gain. Two of them were charter members of this society; they had labored long and faithfully, and the other one, although not a member so long, did what she could. We were glad to have Miss Jennie Torrence of our Chinese Mission with us at one meeting during the year.

We made comforters for sale, and did some quilting for different members of the society. We also sent a box to the Chinese Mission containing a quilt, blankets, pen-

eils, tablets, combs and various other articles. Although our treasurer may not be able to show as large a report as in years past, let us not become discouraged, but resolve that by God's help we will endeavor to do more this coming year.

Mrs. M. J. MITCHELL, *Pres.*

MISS MARGARET ATCHISON, *Sec'y.*

TREASURER'S REPORT.

Receipts.

Amount in treasury	\$40.12
Dues collected	48.45
Pledge money	5.00
Proceeds of work.....	11.50
Proceeds of dinner served at sale	12.04
Raised by Social Committee and donation to Miss Torrence....	15.45
Value of box to China.....	20.57
Value of work for Indian Mis'n.	3.00

—————
\$156.13

Disbursements.

Present to Miss MeNaughton...	\$15.00
Draft for Cemetery fund to Miss MeNaughton.	15.00
Printing cards	2.00
Books and work for Indian Mis'n	8.00
R. M. Sommerville.....	1.00
Value of box to China.....	20.57
Social and donation to Miss Jennie Torrence	15.45
Freight	4.05
Building fund	45.00
Miscellaneous	8.81

—————
\$134.88

Balance in Treasury Jan. 1, 1905 \$21.25

RHU MILLIGAN, *Treas.*

RECEIVED, July 10, 1905, of the Young People of Second New York, through OLIVE TREES, Four Hundred Dollars, Half Year's Salary of their Missionary in Cyprus. \$400.00.

Watta T. Miller

Treas

The one and only law of life that sets a man free from all the forces that blight and destroy is the will of God. Show me a man who lives for one day wholly in word and thought and deed in the will of God, and I will show you a man who is antedating heaven, and who for that day reaches the plane of life which is at once broadest, freest and gladdest.—*Campbell Morgan.*

"My soul, wait thou only upon God; for my expectation is from Him," wrote Gardiner, upon a rock on the coast of Tierra del Fuego, just before his death by starvation.

Unprayed for, I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.—*James Gilmore.*

MONOGRAPHS.

THE QUARRIER HOME.

Two miles from the old town of Kilmaloohn, surrounded by wooded uplands and green meadows, through which a clear, winding stream flows, nestles the most unique village I ever set eyes upon. The tumble-down thatch cottage and narrow, crooked street, with barefooted urchins playing in the gutters, which form a part in the landscape of most country towns, are here conspicuously absent. The houses are all of Gothic architecture, each differing from another, and set in its neatly kept gardens and green lawns. The streets are wide and clean and bear suggestive names, such as Youth Avenue, Peace Avenue, etc. Besides the sixty or more graceful villas in this model village, there are many handsome public buildings—a church, a school, a store, laundry, etc. In short, all the paraphernalia of a complete town, barring the squalor and poverty. How comes this? What means this model village?

Let us go back half a century to the city of Glasgow and thread our way through the crowded streets to one of the poorest districts. A barefooted, ragged little boy is leaning against a lamppost, and with wan face and wistful eye he is watching the passers by. Thirty-six hours since he had food. He does not dare to accost them, but surely some one will notice that he is hungry and cold! No, no one has time to stop, and he creeps back into the close with a bitter heart, and vows that if ever he is a man and has money he will help poor, ragged bairns. As he grew up, that vow was not forgotten, and after serving his apprenticeship to a shoemaker and saving a little money, he at the age of twenty-three, set up in business for

himself, with his life's work in his mind's eye, viz., to make a home for orphans. This he calculated would require £20,000. Yet he did not despair, but labored more and more diligently. His business prospered wonderfully, but the £20,000 was still far, far off. One day a lady said to him, "I think God has called you to this work, and you should trust Him for the means." This was an arrest of thought to him, being now a deeply religious man. After much prayer, he made his scheme known by a letter to the papers, and resolved that if one person should give him a sum of £1,000 or £2,000, he would take it as a sign he was to go forward. The £2,000 came. His hesitancy vanished. His confidence in God was confirmed, and the principle established upon which the work should be carried on. This was faith and prayer. He never asked for money, nor had bazaars or any other mode of raising funds. He took the children as they came, never refusing a single destitute child, and believed that the Lord would send the means. And He did. That youth's vision, that child's vow, we see realized in the happy village before us. As we drove up the avenue we met four wagon-loads of bright youths about twelve or fourteen, starting on their way to Canada. The hearty cheers and waving of handkerchiefs testified how the reports from the bands that had gone out in previous years had over-balanced the regrets at leaving the home, where happy years had been spent. Two superintendents were going out with them, to settle them in their new homes, and return.

At the central building, where are the reception and committee rooms and offices, we were taken in charge by one of the many fathers. One cottage will do

for a sample of all. The one selected is interesting to us as being built by my brother, in memory of our father and mother. As the design is to make a real home for the orphans, there is a father and mother at the head of each cottage. From twenty to thirty children form the family, who are trained in home duties and family religion. None of the formal "two-and-two" system, or "all-of-a-piece" uniform which characterizes so many of our charitable institutions. The equipments in all departments are the most up-to-date. The floors are polished hardwood; the bath room tiled; the tables in the dining room scrubbed white—everything, including the bedrooms, with their neatly made cot beds and clothes press adjoined, speaks comfort and tidiness, cheerfulness and happiness. What a paradise such a home, with its loving father and mother, must seem to the homeless waifs when they first come in!

In the large store is found everything, from a "needle to an anchor." Each family has a store book given them, in which are marked the articles that are purchased. Piles upon piles of boys' suits covered the shelves of one compartment. We were told that of the one hundred and five boys who started this morning for Canada, each got three new suits and three pairs of shoes. All these had been paid for by contributions sent in for that purpose.

The church is a handsome edifice, with tower, clock and bell, accommodating about two thousand people. All along the walls are mottoes in large letters, such as these: "When father and mother forsake you, I will be a father unto you." How will this precious love-message be borne in on the hearts of the thousand and more fatherless children who gather there on the Sabbath? It would take too long to describe the school and the laundry,

the dressmaking and the tailoring establishment. But there is one thing we cannot pass over, the object which strikes the visitor first and foremost; that is, the large full-rigged bark which lies, always freshly painted, seemingly at anchor, on a bed of concrete. This is the home and the training school of thirty boys at a time, who look forward to a seafaring life as do so many of the little urchins of these sea-girt coasts.

We were much interested in some of the photos which were shown us with pride and fondness. They try to follow and keep in touch with all who have passed through their hands. Many of them are now heads of large and promising families, some farmers, or wives of farmers, some merchants, some doctors, some ministers.

The work has branched off in many directions. A home in Canada receives those who have been sent off, but who have no place fixed before them to which to go. There is a night refuge in two or three parts of Glasgow where children from two to thirteen found sleeping in closets or behind barrels or wandering around destitute are taken in for the time, till sent down to the home.

Then there is a hospital for ordinary illness and two large sanitariums for consumptives—one for men and one for women. The open-air treatment is pursued, and one may see on the coldest, stormiest day, the patients sitting or lying in chairs or hammocks, drinking in snow or rain or sunshine as may come along.

For all this work, as one can easily see, an enormous income is required. Yet there has never been anything lacking. I was told that a lady who donated the £2,000 necessary for a cottage wished also to give a sum for its up-keep; but Mr. Quarrier would not accept it. He said it might interfere with the spirit of faith in

which the undertaking had been begun and carried on.

Fourteen thousand young people rescued from a hopeless outlook have been given a start in life, and multitudes of them led into the light of God.

And now the little hungry boy leaning against the lamppost, having lived to see his vision realized—the hungry fed, the naked clothed, the sad-hearted gladdened—has gone himself, about a year and a half ago, into the happy home above, where the inhabitants hunger nor thirst any more, and go no more out into the cold, dark streets of earth.

This is but one of the many charitable institutions in this country. Few things strike one more than the network of religious work carried on in and around Glasgow. From our window here in Kilmalohn we see on the side of the hill a large, magnificent edifice—the Sailors' Orphan Home, where the children of sailors lost at sea are cared for. Further to the west, a house costing £4,000, the gift of one gentleman, is in course of erection. Its purpose is to provide a "fresh-air fortnight" for the poor crippled children of Glasgow. These unfortunates are gathered into some dozen or more little halls in different parts of the city, where Christian men and women go at the close of their busy day and instruct and entertain them. They are taught, where practicable, some work by which they may earn a living, and at least pass a few hours more pleasantly than they could do in their, too often, miserable homes.

Then the free breakfasts is a sight never to be forgotten. Thousands of hungry little boys and girls on a biting winter morning getting one smoking hot meal and afterward listening eagerly as some volunteer Christian worker tells them of the Bread of Life.

But time fails to even mention half the beautiful schemes afoot for the consideration of our less favored brothers and sisters, and yet, and yet, what a substratum remains of sin and sorrow. The droves of unemployed marching through the streets. The old men and women asking on the streets for a bit of bread; the little waifs with nothing but rags to keep them warm urging you to buy their matches, etc. It is sad and pitiful and one longs to be able to do more to help. Yet I am thankful that we have been permitted to do the little we have; and I am specially thankful that Mr. McCartney has been able and has been engaged preaching almost every Sabbath for months.

C. R. MCCARTNEY.

A MISSIONARY ROMANCE.

When Stanley was making his way across Africa he came to Uganda. He preached to the king, translated considerable portions of the Word of God, and believed that he left him a Christian. Stanley wrote a letter to philanthropists and to pious people in England, asking that missionaries be sent to Uganda to teach the king and his people the way of the Lord more perfectly. He entrusted this letter to Colonel de Bellefonds, a member of General Gordon's staff, who had journeyed up the Nile to visit the intrepid traveler. The most important sentences in the letter are in substance as follows: "Oh, that some pious, practical missionary would come here! What a field and harvest ripe for the sickle of civilization! M'tesa would give him anything he desired. It is the practical Christian tutor, who can teach the people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything like a sailor—this is the man who is wanted. Such a one, if he can be

found, would become the saviour of Africa."

On his way back to civilization Colonel Bellefonds was murdered. Nearly a year after his effects were recovered. In one of his boots Stanley's remarkable letter was found. It was published in the *Daily Telegraph* of Nov. 15, 1875, and created a great stir in the religious world, and produced wonderful results. The Church Missionary Society undertook to send missionaries to Uganda. By the time Stanley reached the mouth of the Congo the first missionary had reached the field; others followed, and the whole civilized world has heard of the marvelous success of the work in the heart of Darkest Africa. Twelve years later Stanley was on his way to rescue Emin Pasha, and passed near Uganda. Two Baganda chiefs met him. They had with them two thousand Christians. They wanted Stanley to help them place a new king on the throne. He refused to meddle with the affairs of the kingdom. But he never ceased to be thankful for what he was enabled to do for Uganda. The bread that he had cast upon the waters returned to him after many days.—*Missionary Voice*.

THE TITHE IS THE LORD'S.

I. All earthly possessions come from God, and therefore His people in offering unto Him their substance, serve Him with that which is primarily His own.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all these things come of Thee, and of Thine own have we given Thee."—I Chron. xxix, 14.

II. God claims, as the unit of measurement, and the minimum offering, one-tenth of all the income He bestows upon His people, to be set apart for sacred uses. "And all the tithe of the land, whether of the seed of the land, or of the

fruit of the tree, is the Lord's; it is holy unto the Lord."—Lev. xxvii, 30.

III. The offering of the tithe is a part of divine worship, and should always be given in the spirit of worship, as in the very presence of God.

"And now, behold, I have brought the first fruits of the land, which Thou, O Lord, hast given me. And thou shalt set it before the Lord thy God and worship before the Lord thy God."—Dent. xxvi, 10.

IV. The tithe implies partnership with God in business, and all other things being equal, insures abounding success.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. iii, 9-10.

V. Tithing makes the soul rich, healthy and happy, greatly promoting the spiritual joy, strength and fruitfulness of every one who performs this duty with a pure conscience. "The liberal soul shall be made fat and he that watereth shall be watered also himself."—Prov. xi, 25.

VI. Tithing puts God's faithfulness to the test, and when performed in the right spirit will surely be followed with abounding blessings, both temporal and spiritual.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii, 10.

VII. The tithe should be set apart with promptness and regularity for the Lord's service by every one who has any income, whether it be small or great.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—I. Cor. xvi, 2.

EDITORIAL NOTES.



The \$500, given as a nucleus for this fund, has grown only to \$1,421.57 in nine months. This total is the contribution of 104 persons and societies, only a fraction of the 9,687 communicants in the Reformed Presbyterian Church. This certainly indicates that many claiming the privileges of membership in the Church do not take a very marked interest in its missionary operations, or have failed to notice the proposal to raise a fund of \$10,000, in the form of "thank offerings" to the Lord as "a memorial" of the work that He enabled two of our consecrated missionaries at Tak Hing Chau to accomplish in their brief hour of service, a work that is still bearing fruit, and must always be reckoned an important factor in the success of the Mission in South China. Surely there are not many like the woman, a member in one of the 116 congregations, who, two winters ago, promised to give something for the foreign missions the next year, but when applied to a few months ago, to redeem the promise, pleaded inability, although it is well known she had probably expended thousands to make her home surroundings more attractive. The following offerings are likely to attract attention, and should make some people think:

Contributor.	Amount.	Mission Field.
Miss Maggie B. Edgar, Latakia, Syria.....	\$60.00	Equally among China, Indian and Southern Missions
Miss Meta Cunningham, Suadia, Syria....	50.00	China
L. M. Society, York, N. Y.....	10.00	China and Syria
A Member of Second Newburgh, N. Y.....	5.00	Equally among Indian, Southern, Jewish, Chinese, and Syrian Missions

All offerings should be sent to

R. M. SOMMERVILLE,
327 W. 56th Street,
New York.



At the monthly meeting of the Board 1905, a letter was read from Rev. J. S. McGaw, whom Synod had elected to the

foreign field, saying that he would have to decline the call owing to the condition of Mrs. McGaw's health. This is a matter of regret to them both. "Work in the foreign field," he wrote, "is our ideal of service. It is no new subject with us, as we have considered it ever since I left the Seminary." After informing the Board that "their own physician in Linton and two of the finest physicians in Burlington" united with Dr. Maggie McCrea in advising them not to go, he added, "We feel it is the hand of Providence and an indication for the present and perhaps for the rest of our lives that we are not to go to the foreign field. * * * We shall always be more interested in the work because of this month of prayer and watching for the will of the Lord."

No decisive reply was received from Licentiate W. Henry George.

A minister is urgently called for to go to the assistance of Rev. James S. Stewart in Syria. He should not be left any longer to bear the burden of the work in that field alone. Present need is the voice of the Lord.



At the same meeting of the Board, a letter was read from Mrs. Harry Lamphear, of Blanchard, Ia., in which she had enclosed to the Corresponding Secretary a draft for \$1,000 for the foreign missions of the Reformed Presbyterian Church. The money was given on condition that it should be "used in paying the salary of a missionary in the foreign field, the interest and such part of the principal as may be needed each year to be advanced to the missionary until the whole amount is paid." This generous contribution was accepted, and Rev. Julius A. Kempf, of Tak Hing Chau, was nominated as her representative in China, the first payment of his salary out of this fund to be made in October, 1905.



A devoted friend of missions, both home and foreign, who does not wish his name known, informed us the other day that he had

Five Thousand Dollars

subject to the call of OLIVE TREES to begin work in Lin Tan or some new center in China, provided that we can secure a similar sum from others for the same purpose. The brother who makes this generous offer would gladly pay the money at once, only that in his opinion there should be at least

Ten Thousand Dollars

in hand before opening a new station. We do not wish to lose this large contribution, and so appeal to men and women of means in the Covenanter Church to send in what is asked for in hundreds or thousands, according to their ability, and over and above their regular offerings to work already in operation in China. Commander Peary merely intimated through the *New York Evening Mail* that he required fifty thousand dollars to purchase certain necessary articles of equipment before leaving on his voyage of discovery, and in a few days there were seventy thousand dollars at his command. If merchants are willing to give so much money for an enterprise that may or may not be successful, surely men sworn to allegiance to the King of kings will hasten to give this comparatively trifling sum for an enterprise as certain of success as that their Lord reigns. Draw the check to the order of OLIVE TREES, consecrate the money in prayer, and forward it at once, as we would like to publish a formal receipt from Treasurer Miller for the whole amount in the September number. Please do not keep us waiting.



On returning home from a meeting of the Foreign Board, Tuesday, June 27,

1905, Treasurer Walter T. Miller received at 11:35 P. M., a cablegram from Canton, China, announcing that Miss Jennie B. Torrence had fallen asleep. On the day previous, her father had received a dispatch that she was "ill of inflammation of the bowels," so that the family was in a measure prepared for news of her death. It is, however, a very severe trial, and the whole Church will sympathize with the stricken home at Denison, Kans., out of which two daughters have gone, to fall on the field at Tak Hing as "the messengers of the churches and the glory of Christ."

Miss Torrence, a sketch of whose life and work will appear in another number of *OLIVE TREES*, left this country for China in September, 1901, and in less than two years had acquired sufficient command of the language to teach a class in Chinese; some months of last winter she spent in Canton, studying methods of teaching, and she was preparing to open a school for girls in a building that had just been completed at Tak Hing Chau for that purpose, when the Lord called her to service in another world, where no weakness nor weariness will damp the energies. This is a mystery, but a mystery without a shadow to any one who can see behind it the Sovereign Lord, ruling in human affairs and directing missionary effort for the glory of God in the establishment of His Kingdom.

This removal calls more appealingly and forcibly than any words of ours could for volunteers to take her place. The vacancy should be filled at once.



On Saturday, June 24, 1905, Miss Maggie B. Edgar and Miss Meta Cunningham left New York for Liverpool,



The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's step.—*J. R. Miller, D.D.*

England. There and in Ireland they will spend a few weeks visiting friends, and will then go on to their respective fields of labor in Northern Syria in time for the opening of their schools in the autumn. On Friday evening previous to their departure, Miss Cunningham addressed a meeting in Thirty-ninth Street Church, New York, on the difficulties and encouragements of the work in Suadia. Her address and that of Miss Edgar on the Sabbath made an excellent impression on the audience, and will naturally result in more earnest prayer for these devoted laborers and their associates in a country where vigorous opposition to the gospel has to be met and overcome. Only that Miss Cunningham was detained in other places on the King's business, arrangement would have been made to tender these missionaries a reception, where they would have had an opportunity for closer contact with the members of the congregation, and would have carried away with them the lasting benefits that flow from pleasant social intercourse, impossible at a formal public gathering.

They reached Liverpool Saturday evening, July 1, after an exceptionally pleasant voyage.



The statistics of the Mission at Tak Hing Chau, China, for the year ended March 31, 1905, are as follows:

3 ordained American ministers,

4 medical missionaries.*

1 American woman missionary, not counting wives—

23 native communicants, 10 added during the year.

*One departed this life Sept. 4, '04.

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MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS WILLIA A. DODDS		
REV. C. A. DODDS.....	}	<i>Suadia, via Antioch, Syria.</i>
MISS META CUNNINGHAM.....		
REV. R. J. DODDS.....	}	<i>Mersina, Asia Minor.</i>
MISS EVADNA M. STERRETT.....		
REV. WALTER MCCARROLL.....	}	<i>Larnaca, Cyprus.</i>
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Syrian Mission, Mission in China and Church Erection—Mr. Walter T. Miller, Cotton Exchange Building, New York.

Domestic Mission; Southern Mission; Jewish Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 507 Penn Building, Pittsburgh, Pa.

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